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In the foreword and preface to this lecture Margaret Lindsey, Columbia University Teachers College, reviews the contributions of Florence B. Stratemeyer to the field of student teaching, and Normand R. Bernier, University of Wisconsin, sketches the social and political turmoil forming the context for ferment in teacher education. The three parts of the lecture are presented by former students of Stratemeyer. In discussing "The Urban Crisis and Teaching: Getting Ourselves Together," Monroe D. Cohen, Association for Childhood Education International, suggests five guidelines for action: learning to communicate with another culture, seeing educational problems in a broader social context, utilizing paraprofessionals, capitalizing on concern about irrelevant curricula, and building trust in a world of alienation. John B. Ervin, Washington University, St. Louis, analyzes "Freedom and Repression in the Higher Education Establishment," listing characteristic social changes in the academic setting, basic assumptions being attacked, and implications of the crisis for the establishment. In "Activism and Teacher Education" Martin Haberman, Rutgers, notes ten ways in which the new student protests differ from those of the past and predicts that resultant changes in teacher education will include the complete individualization and student administration of college programs and the control of inservice programs by professional associations and citizen groups. (JS)

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# THE FOURTH FLORENCE B. STRATEMEYER LECTURE

## Ferment in the Professional Education of Teachers

Margaret Lindsey

Normand Bernier

Monroe Cohen

John Ervin

Martin Haberman

*Published by:*

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# Foreword

*Florence B. Stratemeyer*

It is fitting that the Association for Student Teaching should continue to honor one of its most dedicated and influential members by means of this lecture series. Even prior to her presidency of the Association in 1932, Professor Stratemeyer had begun to speak with wisdom and intelligence about the primary problems in the professional preparation of teachers and to speak with elegance and inspiration about the significance of student teaching in that preparation. During the years since 1932, her ideas, her commitment, and her hard work have continued with increasing power to influence the direction of thinking and acting by professionals concerned with student teaching and other professional laboratory experiences.

Currently, Florence Stratemeyer carries on her service by providing leadership in an experimental program with undergraduates at Eastern Kentucky University. A young man recently had the privilege of working with her for three days on a particular aspect of that program. Reporting on his experience, he talked of the inspiration, the new insights, and the knowledge he had gained by exposure to this dynamic, open, and actively involved scholar. This is a repetition of reports that have been made by hundreds of professional workers—students and peers—who have had the privilege of personal contact

with Professor Stratemeyer during the past forty years. It would be difficult to ascertain the depth and scope of the influence of her ideas advanced through writing, speaking, and teaching. It would be impossible to assess her influence on the values and behavior of human beings whose lives she has touched.

Most persons who read this statement are already familiar with Professor Stratemeyer's specific and significant contributions to the body of ideas about the education of teachers in general and about professional laboratory experiences in particular as a central and important part of that preparation. (See *School and Community Laboratory Experiences in Teacher Education,*[1] *Teacher Education for a Free People,*[2] *Working with Student Teachers,*[3] *New Horizons for the Teaching Profession,*[4] many chapters in yearbooks, and numerous articles in professional journals.) What some persons may be less acquainted with are other ideas, advanced over the years, that today take on new relevance and meaning.

For many years and in many ways, Florence Stratemeyer advocated with deep conviction the importance of student involvement in all things affecting them, particularly in the setting of purposes and the individualization of program plans. She maintained that the curriculum should be viewed as all those activities for which the college assumed responsibility, that course experiences could not and should not be separated from the total life experience of the human being. The curriculum theory to which she devoted so great a proportion of her energy and thought was based on the notion that content should be selected and organized around the real-life situations encountered by the students. Her strong emphasis on principles of learning as guides to action made clear the association between reality of the student's experiences and meaningfulness in his learning. Her oft-repeated phrase, "Act on thinking," was just one of many manifestations of her commitment to rationality in dealing with problems and issues. Her frequently heard statement, "I can disagree with you basically and love you still," was an expression of her fundamental premise that ideas are to be placed in the public domain for criticism, rejection, modification, acceptance, or protection. Not so with people. Human beings are to be loved and respected, each for what he is.

Recall of these particular ideas, expressed and influentially advanced by Professor Stratemeyer, is to make their particular relevance in today's scene a subject of attention. In his preface, Normand Bernier suggests that our present ferment is related at least partially to the inability of individuals to reason

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[1]Flowers, John G., chairman. *School and Community Laboratory Experiences in Teacher Education.* Oneonta, N.Y.: American Association of Teachers Colleges, 1948. 261 pp.

[2]Cottrell, Donald P., editor. *Teacher Education for a Free People.* Oneonta, N.Y.: American Association of Colleges for Teacher Education, 1956. 415 pp.

[3]Stratemeyer, Florence B., and Lindsey, Margaret. *Working with Student Teachers.* New York: Bureau of Publications, Teachers College, Columbia University, 1958. 502 pp.

[4]Lindsey, Margaret, editor. *New Horizons for the Teaching Profession.* Washington, D.C.: National Commission on Teacher Education and Professional Standards, National Education Association, 1961. 243 pp.

together, the inability of society to bridge the gap between its institutions and many of its youth and to provide meaningful and rational means to resolve conflict. If he is correct in his assessment, it is apparent that Florence Stratemeyer has provided some guidance for today's problems in the ideas she advanced throughout her professional career and continues to advance today.

The committee responsible for the Stratemeyer Lecture Series agreed at the outset that the contributions to the series would be made by able young persons early in their careers as professional educato . The focus of the address of the first speaker was the affective domain and value orientation in teacher education programs. The second speaker addressed himself to an exciting and powerful innovation in professional teacher preparation—microteaching. The third lecturer outlined new conceptions of types and uses of laboratories in programs of preparation. This bulletin reports the fourth lecture in the series. Here three young professional educators, all former students of Professor Stratemeyer, deal with important dimensions of the new and challenging conditions surrounding higher education in general and teacher education in particular. The final lecture of the series will be presented at the AST Fiftieth Anniversary Conference, in 1970.

It is fitting that the Association for Student Teaching should honor Professor Stratemeyer, for the Association collectively and its members individually have been beneficiaries of her inestimable contribution to the field of student teaching. This lecture series is but one expression of this honor.

Margaret Lindsey
Teachers College, Columbia University
New York City
May 10, 1969

# Preface

It is indeed ironic that a symposium entitled, "Where is the Ferment in the Professional Education of Teachers?" would be held a few months after, and a few feet away from, a bloody confrontation between disenchanted youth and a frightened establishment.

Since the teaching profession is eclectic in countenance, there is great disagreement among us as to the nature of that Chicago confrontation, its causes and meaning. We are in agreement, however, that whatever may have been the reason for such violence, it was an immeasurable tragedy: a tragedy because it represented the inability of individuals who share a common citizenry to reason together; a tragedy because it exemplified in a most outrageous way a society unable to bridge the gap between its institutions and many of its youth; a tragedy because it illustrated that a society which had achieved a highly complex level of organization failed to provide meaningful and rational means to resolve conflict. It was a tragedy which haunts us, the educators of America, for we share a belief that our endeavor is the foundation of a rational and humane social order. If our democracy fails to function properly, it is our task as educators to ensure that such a failure will not prevail. It is, indeed, a heavy burden but one which we cannot ignore, for it is at the very heart of our commitment. We share the responsibility for the failures as well as the successes of our social system.

The Great Experiment, the American democracy, continues to confound the pessimistic seers. From the birth of the Republic to the present day, these prophets of doom have observed darkly the ever-persistent changes that have accompanied the growth of a nation. They have watched and damned and they have passed on, but the Great Experiment continues. Not too many years ago, some of these bleak prophets argued that the apathy of the American youth and their lack of interest in anything but economic security, as well as their refusal to get involved in the political process, would sound the deathknell for the American dream. Recently, however, the perennial pessimists have changed their onslaught. In an age when the *mots d'ordre* are "relevance," "commitment," "equality," "dissent," and "dialogue," these prophets of doom avow that our democracy will be overwhelmed and destroyed by the tyranny of extremist factions and the impatience of the young. It seems that even a gentle spring shower of demands for innovation upon a sometimes arid establishment propels these pessimists to man the floodgates and to see in every attempt to adjust, alter, and improve the democratic process a conspiracy to undermine an ideal. They obviously have failed to understand that democracy is a process and not a static entity and that the democratic ideal is a direction to follow and not a goal that has been achieved in the remote past or that can be achieved in the future. That extremism exists and that abuse appears is a reality. However, to expect that a democracy in the midst of profound social change will not witness frustrations, excesses, and rational as well as irrational fears is folly.

Indeed, these are times which confound many of us. Our democracy has become somewhat psychedelic in physiognomy, with its sprawling governmental structure and its diverse social groupings which demand, through a variety of means, that the government listen to the citizenry and act with speed and integrity. To those of us nurtured in an overly simplistic view of democracy, the frenzy of this age gives us reason to pause and to resort to dreams of a mythical Ponderosa Republic where all the good guys sit in rose gardens discussing the *Federalist Papers* while all the bad guys meet in coffee houses to discuss Mao. Unfortunately, simplicity and permanency are not characteristics of democracy; nor, for that matter, are they characteristics of life. Educators must listen to all views, search in all places, and dialogue with all persons who care in order to discover within the ferment those views which are humane and reasonable and which may resolve our social problems.

That the American Republic is undergoing painful pangs of change and readjustment is an assumption which underlies most of our educational discourse. That such pangs are irrelevant or fatal, none but the few would avow. Urbanization, bureaucratization, and industrialization have reaped many ancillary consequences: urban blight, air and water pollution, impersonalism in institutions, crises of values, and dehumanizing inequalities. That these ancillary resultant conditions will eventually be dealt with adequately is our unwavering hope.

The greatest danger and the most painful uneasiness which has gripped our land, however, is the prevailing sense of alienation that flows from the anomic condition of our society. Sebastian de Grazia, in 1948, aptly observed, in a view which has great relevancy to us today, that "the great nations of the West neither bask in the sunlight of a community nor shiver in the darkness of anarchy. They wander somewhere in the dusk of a 'society.' "[1]

The absence of a meaningful and integrated belief system which could be shared by all Americans serves to accentuate the sense of alienation that is rampant in our society. Similarly, the deterioration of social groupings based upon kinship feelings which provide avenues for the expression of man's emotional, creative, and spiritual energies augments this estrangement. The efficiency of our *Gesellschaft* institutions has undermined the quality of human relations.

The Josephsons, viewing the nature of alienation, wrote:

> Confused as to his place in the scheme of a world growing each day closer yet more impersonal, more densely populated yet in face-to-face relations more dehumanized; a world appealing even more widely for his concern and sympathy with unknown masses of men, yet fundamentally alienating him even from his next neighbor, today Western man has become mechanized, routinized, made comfortable as an object; but in

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[1]de Grazia, Sebartian. *The Political Community: A Study of Anomie.* Chicago: University of Chicago Press, 1966. p. x.

> the profound sense displaced and thrown off balance as a subjective creator and power.[2]

That the anomic condition of society and the resultant alienation among many of our citizenry have led to turmoil is not, or should not be, surprising. What is surprising, perhaps, is that the turmoil has now moved to the great "temples of learning" which to many of us represented the most humane, peaceful, and rational institutions that our society had to offer. The great universities of our nation are now experiencing the full onslaught of this disenchantment and dissatisfaction with our present social order. The educational establishment is under attack by those who want more control as well as by those who want less; both groups want immediate change. That the focus of demands for change in the social order is the schools should satisfy us as educators, for it may reveal what we have believed for a very long time; that is, that education is the key to social order and to the pursuit of happiness. The fact that the dreams and hopes of the American people are integrally interwoven with the opportunity for meaningful and effective education reveals an underlying faith in our endeavor. We have taught a lesson well. To turn our backs on the unexpected involvement and concern of the citizenry, young and old, would be a betrayal.

The ivory tower university is an anachronism. Today we live in the midst of ferment; we should joy in the realization that we are on the frontier of social issues. If we believe that we do have something to offer posterity, there is no other place for us to be. What we must do, however, is move the ferment from the streets and campuses into the classrooms where it belongs, for motivation and commitment are vital seeds of learning.

The question proposed in the symposium indicates that the issue of ferment in teacher education is not clear. Are schools of education besieged by demands for change or are they in the process of change? The variety of ways in which ferment can be expressed prevents one from assuming that ferment is lacking when organized protests or volatile incidents are absent. Ferment can be expressed in evolutionary waves of change as well as in torrents. Whether the schools of education are reaping the ancillary rewards which ferment creates can be answered solely by the educators and the students in schools of education. If our future teachers are detached, uncaring, and uninvolved in the social issues of our time, sad times portend for the future of American education and the American Republic. If, however, they are involved and in the forefront of efforts to remove the dehumanizing forces that always accompany the stratification of institutions, then much will be gained from their experiences. Are schools of education involving students in the process of decision making? Are schools of education attempting to prepare teachers for the real world of the twentieth century? Are schools of education preparing teachers to assume leadership in

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[2]Josephson, Eric, and Josephson, Mary. *Man Alone, Alienation in Modern Society*, New York: Dell Publishing Co., 1964. p. 10.

schools and communities so that they can alter those institutions which require change in order that future generations will be able to expend their creative energies within the existing structures? These questions can best be answered by the reader, both teacher and student—the partners in the educational community.

The following statements represent three views of the turmoil of our time. Three recognized and respected scholars focus upon different threads which mesh within the fabric of demands for social and educational change. The clarity of their perceptions and the lucidity of their expressions offer a clear view of the essential nature of the present turmoil. The value of such scholarly and humane analyses in an age characterized by much befuddled thinking is immeasurable.

Normand R. Bernier
University of Wisconsin-Milwaukee

# The Urban Crisis and Teaching: Getting Ourselves Together

*Monroe D. Cohen*

J. Robert Oppenheimer, in a speech made shortly before his death, said, "Each of us must cling to what is close to him, to what he knows, to what he can do, to his friends and his traditions and his love, lest he be dissolved in a universal confusion and know nothing and love nothing."[1] In other words, we need to get ourselves together.

Out of the near-universal confusion that plagues our inner cities today, getting oneself together, seeking one's own identity and dignity, appears to be a spreading battle cry.

Those of us who have been privileged to have as guide of our learning that great teacher of teachers, Florence Stratemeyer, know that encouraging the search for our own identity and dignity was ever her central concern; and I am honored to join in a tribute to Dr. Stratemeyer. I should like to focus a view of today's ferment in the professional education of teachers and the urban crisis in America with some very personal observations—getting myself together.

For the past six months I have been involved in ferment and urban crisis in my role as director of an MAT internship program which Antioch College set up in Baltimore to prepare social studies teachers for inner-city schools. But for much of the time that today's ferment has bubbled and boiled—in fact, for half of the past eight years—I have been out of this country while most of you have been very much present, dealing directly with the problems of America's inner-city teachers. I choose, therefore, to cling to what is close to me. For as I reflect back on my most recent two years abroad, as an education officer for the Agency for International Development in Brazil, I find a number of striking parallels to what I have recently experienced on the streets of Baltimore. How does service as overseas educational consultant relate to our present concerns about preparing teachers to work in inner-city ghetto schools? I would like to sketch out quickly five valuable lessons.

## CROSS-CULTURAL FERTILIZATION

The first lesson is learning to communicate, to commune, with another culture. Much more is involved than learning another spoken or written language, for much of this cultural understanding is nonverbal. Indeed, a required text these days in orientation programs for both AID and Peace Corps personnel is a book by Edward T. Hall, called *Silent Language*,[2] which stresses the importance of this nonverbal communication.

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[1]Quoted by Morgaustern, Joseph. "It's Not My Dream." *Newsweek*, December 30, 1968, p. 60.

[2]Hall, Edward T. *Silent Language*, New York: Doubleday, 1959, 240 pp.

Leonard Kenworthy, who has done so much to further world understanding of American teachers, has said that in order to know his own culture well a person should strive to know at least two others intimately.[3] And so my family and I learned better to understand what is close to us, what we know, what we can do, as we entered more and more into communication with the understandings and knowings and doings of Brazilian friends and sought to share our world with theirs.

Today in Baltimore, Antioch-Putney interns, half of them Peace Corps veterans, live in or near the ghettoes where they are learning to teach. In many ways they reach out to know black culture so that they may know whom they teach. They seek to understand nonstandard Negro dialect, not as inferior speech, but as another language with a syntax and logic and vitality all its own.

## BROADENED BASES

A second valued lesson from abroad is seeing educational problems in broadened social context. A central concern of my assignment in Brazil was to work with a joint team of Brazilian and American educators in analyzing the critical problems of grade repetition and dropouts which plague the primary schools of Brazil as of many other developing countries in Latin America, Africa, and Asia. Half of all Brazilian children who are in school are in the first grade. Of these, more than half fail or drop out each year. As professional educators we could easily see obvious causes such as poorly prepared teachers, outmoded curricula, inadequate if not nonexistent materials, tiny, cramped classrooms, multiple shifts which permit individual school attendance of only a few hours a day. But one who sees the swollen bellies and dull eyes of the hungry has to look beyond the classroom to problems of malnutrition that clearly contribute to retardation and perhaps irremediable brain damage, and to problems of inadequate sanitation that contribute to the gastrointestinal diseases which affect 90 percent of the Brazilians in the central and northeast parts of their vast country.

Back home in Baltimore, ghetto schools cry out for teachers who see children in contexts that reach beyond schoolroom walls to the social cancers that cripple receptivity to learning.

## COMMUNITY TEACHERS

A third lesson is appreciating the valuable roles that can be played by paraprofessionals in making possible greater educational achievement, as vividly evidenced by the young adolescents recruited to teach in the Cruzada ABC—a massive literacy campaign that is seeking to alphabetize a million Brazilian adults—and as exemplified by our own Peace Corps volunteers who are working alongside Brazilian counterparts to distribute materials for school lunch

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[3]Kenworthy, Leonard S. *Studying the World: Selected Resources.* Second edition. New York: Teachers College, Columbia University, 1965. 71 pp.

programs, to combat basic health malpractices, and to improve agricultural techniques.

One of the most successful features of Antioch-Putney's internship center in Washington has been the recruitment of community interns—young people from the slums who lack academic credentials but who know well how to communicate directly as guides to their brothers' learnings.

## EXPRESSÃO

A fourth important lesson is observing how concern about the irrelevance of curricula and teaching materials can lead to fresh, indigenous approaches, capitalizing on the strengths of children rather than despairing over their deficiencies. I remember bitter criticism expressed by one Brazilian teacher, who had returned from a scholarship program in the United States, about the fact that she and her colleagues had been well indoctrinated in how to teach white middle-class children of American suburbs but had been led further than ever away from the children of the *favelas* and of the tiny rural schools which most needed their help. I remember the imaginative approach of another Brazilian educator who sought new perspective on the grade-repetition and drop-out problems by convening a panel consisting of a cartoonist, an actress, and a politician. The politician urged teachers to be activists in the streets and legislative halls to demand more governmental concern about child welfare. The cartoonist lampooned the inane, minutiae-burdened text materials his children were being subjected to, so devoid of vital, everyday concerns about the turbulent world young people demand to know about. And the actress (never will I forget brilliant actress and playwright Maria Clara Machado) appealed, "Feche os livros; abre os olhos—" "Close the books; open the eyes." Above all else, she insisted, children need a chance for *expressão*—expression, as seen so dynamically in the samba and great folk dance-drama of *Carnaval.*

I remember, too, the remarkable Escola Parque of Salvador da Bahia, a forerunner of the educational park concept still being debated in our country. The Escola Parque is a complex of huge quonset buildings which serve the children of four feeder slum schools—with an overflowing abundance of music, drama, and games, of painting, weaving, and other industrial arts—and which encompasses, not three or four, but thirty or forty different activity-options.

Baltimore's Antioch-Putney interns struggle to provide for *their* children what Weinstein and Fantini label a "contact curriculum," what Maria Clara Machado calls *expressão.* The interns are excited about possibilities like New York's Mobilization for Youth ghetto arts program which has black youngsters acting, dancing, singing, film-making under the guidance of top-quality professionals.

## TRUST AND MISTRUST

But more significant perhaps than any of the lessons thus far named is the fifth set of learnings I brought back with me from Brazil: ways to build trust in a world of alienation. These learnings were hardest of all to acquire and are even more difficult to apply.

Any American who works abroad these days finds himself immersed in a sea of distrust. Though to speak of the revolution of rising expectations has become almost a cliché, the newspaper headlines tell us that this revolution is very much alive throughout the world. Everywhere we read of the struggles of people—and in Brazil most people are *young* people—to find and assert their independence. Inevitably linked with these struggles is an anguished quest for power.

All over South America the Alliance for Progress is in trouble as protests rise against continuing social injustice. The terrible Vietnam war, racial discord, surges of violence in the United States—all have fed a spreading virus of anti-Americanism. Young Brazilian radicals identify with Franz Fanon's *Wretched of the Earth*[4]. They ask Americans, "What are you doing here? I know your rhetoric, but underneath the high-flown verbiage, the noble façade, what are your real motives? What is your hidden agenda?" Of late these struggles are complicated by repressive actions of a militaristic government which is in its own turn seeking an image of independent self-assertion via a path of resurgent nationalism.

My fifth lesson involved me in experiencing ways to cope with this distrust. Our government, for all that its motives continue to be questioned, is consciously seeking to avoid direct confrontation with recipients of its aid efforts. More and more its technical advisers serve as indirect backstop consultants available upon request rather than as directive bringers-of-the-word. In Brazil, a case in point is an impressive textbook development program for which we help provide funding and technical know-how but which is wholly under Brazilian leadership and control. Stephen M. Corey, upon his return from service as a consultant in India, spelled out this enabler approach in a valuable book based on a Kappa Delta Pi lecture, *Helping Other People Change.*[5]

## TOGETHER OR APART

Finally, I should like to recount an incident which brings us around full circle to the point at which these remarks began. Two days before I left Brazil last July a dramatic event took place. Rebellion of university students, which had long been smoldering in Brazil's major cities, began by midsummer to flare out into open defiance, abetted by press and television reports of the student revolts in Europe and the United States. For the most part the young people had acted quite independently of their parents, but this picture changed when a large group of police marched with billyclubs against a student gathering in the rectory of the University of Brazil in Rio. In scenes all too reminiscent of what could happen here, as on the streets of Chicago, girls as well as boys were subjected to molestation and open brutality. At this point, parents of the students rose in spontaneous indignation. Another demonstration was planned by the students and promptly forbidden by the government. Mothers declared

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[4]New York: Grove Press, 1966.
[5]Columbus: Ohio State University Press, 1963.

*they* would march with their sons and daughters. So did many of Rio's leading clergy and artists and performers and other intellectuals.

What ultimately resulted was that 60,000 people gathered to sing and chant, twenty abreast, down the wide Avenida Rio Branco. As they marched past the skyscrapers of the business district, waves of them passed the 30-story building where USAID has its offices. From my eighteenth floor window I could see them looking up and chanting in unison, "desce, desce, desce." "Come down, come down, come down." "No, you must not go," Yolanda, my secretary, implored. "Don't go down; they'll tear all the Americanos apart!"

Later I learned that there was more that the demonstrators were actually shouting. "Come down," they said, "come down and join us."

During the past six months I have been working day and night, in the ghettoes of Baltimore, trying to provide relevant preparation for eighteen young people who are seeking to become teachers. Five of them are black. Recently the black students withdrew from all general seminars to set up their own caucus, preliminary to designing their own independent program. They said, "We are tired of having white people decide the fate of black kids. We need to make our own decisions. We need to get ourselves together."

Like my white students, I want to walk arm in arm with my black brothers. But at the same time, I empathize with their desire to have more conscious control over their own destinies, to get themselves together. What are they saying as they move off in their separate ways? Are they saying, "Look out Whitey, black power gon' get your mama"? Or are they saying, "desce, desce. Come where we are, see how it is, see our new identity and pride. Join us"?

# Freedom and Repression in the Higher Education Establishment

*John B. Ervin*

There are very few people who are not perplexed, even distressed, by the violent confrontations which are taking place on college and university campuses across the country. Those of us who function as administrators, presidents, and deans spend many, many hours attempting to understand the dimensions of the issues involved and struggling for appropriate ways of responding.

## THE CONTEXT

It has been helpful to some of us to examine the context within which current activity is taking place.

Probably a very significant element in the current context is the changing nature of the academic setting. These changes are characterized by:

1. *Increasing enrollments.* More and more young people are entering our educational institutions. The increase in the size of enrollment is the most dramatic fact about some institutions. When I was a student at Kent State University in the 1930's, there were 1,800 students. Today, there are about twenty thousand students on the main campus, with another eight or nine thousand enrolled at off-campus centers.

2. *Depersonalization.* This increase in enrollment has led to the charge by many students that institutions have become too impersonal. Some even contend that the academic environment has become a dehumanizing influence.

3. *The changing character of institutional goals.* Heavy emphasis on research and publication has led many institutions to become less concerned about the teaching function. Students often feel shortchanged and bitter at the lack of contact with outstanding members of the faculty. Preoccupation with government contracts, it is charged, has made many institutions even less sensitive to student needs.

4. *Increasing student concern about service to the urban community.* This has been a source of real friction in a day when faculty members view their professional future as tied to the approbation of their peers within the academic discipline to which they belong and feel threatened by the diversions of service activity and community involvement.

5. *Increasing pressure for change in role definitions within the university.* The traditional model of trustees making corporate decisions in collaboration with central administration, with little participation by faculty and students, is no longer acceptable. Both faculty and students clamor for shared power, for significant involvement, for "participatory democracy." Governance of the university is a pressing concern for all.

The impact of the mass media is such that a new network of communications is being created which gives members of individual institutions a whole set of ready-made issues. As a result of this and the network of student organizations, student newspapers, and mobile student bodies, no institution is shielded from the fallout of happenings on other campuses. The responses of particular institutions are likely to be evaluated in the light of developments in other places.

The general dissatisfaction of the great majority of students provides fertile ground for the efforts of the activists, even the revolutionaries. Vietnam, the draft, the urban crisis, the racial conflict, disaffection with middle-class affluence, the generation gap—all affect most young people to the extent that they can give at least momentary support to activities to which they would not provide leadership.

There is a new black mood settling over campuses in the United States. It is clear to people who listen that "black college students today, like many white students on campus, want to claim their own identity. They want a curriculum that will help them better serve their communities. They want institutions that let them control their own lives."[1] Most of all, they want to avoid becoming black imitations of their white counterparts.

Put all of this into the context of the worldwide antiestablishment mood (revolution) and the stage is set for aggressive assault on university structures which represent the status quo, creating tension and striving, sometimes bursting into violent confrontations.

A colleague on the Missouri Commission on Human Rights, who is a professor of law at the University of Missouri, contends that the present campus conflict represents an attack on several assumptions which are basic to the development of higher education in the United States. These assumptions are:

1. *Higher education should function as an impartial observer and critic of the society.* There are those who charge that the university no longer stands outside the mainstream of social activity but has become a tool of the industrial-military complex and is very much a part of the establishment. What really bothers those who make this charge is not that the university is no longer the impartial observer and critic. This is not what they want. What they are striving for is to have institutions become advocates—contenders in a struggle for the development of a new society, with that society defined in their terms.

2. *Higher education is a "meritocratic" society,* with individuals admitted in terms of their prior preparation and permitted to remain because of demonstrated ability and willingness to perform at levels consistent with the goals and objectives of the institution. There are those who would reject the idea of merit as a basis for admission, insisting that traditional techniques for determining merit are spurious and discriminatory and render it impossible for institutions to fulfill their responsibility to more people.

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[1] "Black Mood on Campus." *Newsweek*, February 10, 1969. p. 53.

3. *The hallmark of higher education is freedom of inquiry and expression.* Freedom of speech is at the heart of the rhetoric of the new left. But this, too, must be defined on their terms, and they see no inconsistency in pressing for their own right to be heard while at the same time shouting down those who would disagree with their point of view.

4. *Decisions should be made by people with relevant and appropriate qualifications.* The implication here is that the university is a complex institution which can operate successfully only if individuals and groups who occupy different positions within the structure are permitted to make decisions which are consistent with their experience, knowledge, areas of responsibility, and general understanding of the functions of the institution. Trustees, for example, have been charged with responsibility for the maintenance of fiscal viability and establishment of relationships with the larger community. Administrators are charged with management of internal and external relationships, with particular responsibility for developing and maintaining a proper context within which the academic activities may be conducted—the faculty has expected to share in decision making with regard to who will be hired to teach, what will be taught, how it will be taught, how students and faculty will be evaluated, and who will remain in school. [2]

## THE PROBLEM

It is clear that higher education is facing a crisis as young people challenge the validity of our interpretation and implementation of these and other assumptions. It is this which defines the dimensions of the problem. May I state them briefly as I see them:

- How to deal with a whole new set of relationships in such a way that the educational purposes of the institution can be fully realized, so that all who are involved—administrators, faculty, staff, students, and others—can understand their particular roles more clearly and can implement them more effectively.
- How to develop an institutional climate in which tension and controversy contribute to the continuing development of new learning opportunities for all.
- How to help participants in the educational enterprise develop the abilities and skills in communication which are necessary to make possible the highest levels of interaction, making it increasingly likely that individuals and groups in all parts of the institution will understand what the others mean by what they say and do.
- How to sensitize adminstrators, faculty, and students to the feelings, the perceptions, the aspirations of those who occupy positions different from their own in the institutional hierarchy.

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[2]From conversation with Professor William Murphy, University of Missouri Law School.

- How to develop appropriate mechanisms for dealing with dissent, mechanisms which are responsive to the various minorities within the institution.
- How to make dissent a constructive force in educational activities viewed as opportunity for discovering new alternatives.

## IMPLICATIONS FOR THE ESTABLISHMENT

No one would deny that we are experiencing real difficulty and that the problems are very complex. Solutions will not be easy. There are many forces operating both within and without colleges and universities which will make it more and more difficult to deal with specific aspects of the problem. However, I would suggest that if we are ever to move toward valid solutions, there are some things which need to be remembered by the establishment:

1. Things ain't what they used to be. Times are changing, and old ways of responding to conditions are likely to be inadequate.
2. The revolutionary spirit is upon us, and it is not confined to the "subversives" in institutions for higher learning. It is almost a new norm and must be viewed as such.
3. Repressive tactics are not likely to lead to solutions but only to create new problems.
4. Rearrangement of the basic structures is called for, not to reduce tension, but to make possible more effective communication.
5. Our present situation does not mean abdication of responsibility to provide educational leadership, merely a redefinition of what educational leadership really means.
6. "Maximum feasible participation" is as valid a concept for the college and university as it is in the development of proper relationships in communities.
7. Freedom in the most fundamental sense is possible only in the presence of opportunities to share in the development of goals and directions and purposes and to participate in the implementation of those goals. Repressive response from the establishment negates the likelihood that the freedom-producing potential of the institution will be realized.

This is the challenge. How we respond to it will determine in large measure the future of higher education in the United States, perhaps even the world.

Will we respond to change as threatening and become more repressive? Or can we somehow experience the joy which comes from rising to the new heights of relationship that real freedom implies? Freedom or repression? The choice may not be entirely within our province, but the nature of our responses might be more influential than we realize in the heat of confrontation.

# Activism and Teacher Education

*Martin Haberman*

Riots compel responses. People either are swept into the action or flee. They don't have to ask where the action is. The fact that I have been asked to answer the question, "Where is the ferment in teacher education today?" speaks for itself.

Our unrest is microferment or miniferment compared to the community siege of the urban school or the commando raids on college campuses. Compare our problem of trying to differentiate the terms *clinical, laboratory,* and *practicum* in order to write program guidelines with issues like, "Should college students determine and control their own professional curricula?" or, "Should the community select and evaluate school personnel?" Our questions are pale and peripheral.

In the recent past the Carnegie Corporation supported the Conant survey and helped us to play at some ferment. At other times we have dug up our own critics, like poor James Koerner. Their net effect has been to establish student teaching as a universal good, regardless of its content.

This year's Carnegie contribution will be Charles Silberman's book, *Study of the Education of Educators,* which concludes that to criticize teacher education "ignores the fact that the way public schools are organized destroys the sponteneity, initiative, and love of learning among teachers as well as students."[1] Complete victory! We can't be held accountable for what student teachers learn if the schools are no good. We have eaten our critics for breakfast, and now its so dull that we raise the question, "Where is the ferment?"

The churning surge of life is not in us but in some students and in the community. Today, as in the past, our youth reject being handed a world they did not make and do not like.

## THE SHIP AND THE ICEBERG

Our ship, the U.S.S. Great Society, has hit an iceberg. It's a young iceberg, under twenty-five centuries old. We were taught to trust that our ship was indestructible, but we're taking on more water than we can hold. The simple fact is that we are in real danger of sinking and there is no help in sight. Let's look at some of the passengers' responses to this imminent disaster.

Group One is a small number of strangely talented but alienated people who continue their usual activity; they cool it. One fellow is mimeographing some original poetry for a ship's newspaper; another is sewing a button on his shirt.

Group Two, also small in number, is led by a very hairy young man. They've discovered that the ship's hold contains spare parts for military trucks in Iceland.

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[1]Quoted in Shenker, Isreal. "Schools Assailed in Carnegie Study." *New York Times,* January 26, 1969.

They picket the Captain and sleep on his dining room table. One girl holds a sign that says "Love, Peace, Brotherhood" and has just struck an officer with it.

Group Three, very small in number, is made up of blacks and third-class passengers. Since they have never been involved in planning the ship's course, they are holding the Captain's steward hostage until such time as the Captain agrees to their demands for cutting off a piece of the hull in order to launch a separate ship.

Group Four is made up of professional sailors. They are meeting to review the competencies of the crew and to lay out an in-service program for improving on-the-job performance. They have just passed a motion to check out the behavioral competence of every man. Lieutenant Grant is writing a paper entitled, "The Role of the Parasailor Aboard a Sinking Ship."

Group Five, made up of the vast majority of passengers, is standing around waiting for directions. They blame the other four groups for the present situation. One man asks, "How could this happen?" Another says, "It's all up to the Captain now."

The U.S.S. Great Society looks very much like the American college. Every pressure group takes credit for shaking us up when, in truth, our colleges have for many years been short of money, swamped with students, desperate for faculty, lacking in democratic leadership, overextended in buildings, and multipurpose and graduate beyond their resources.

In 1940, after Joe Louis knocked out Johnny Paychek in the second round, the announcer asked, "What did you hit him with, Champ?" and Joe replied, "Who hit him?" We overcredit student activism for causing and highlighting our problems when the fact is that many colleges were already in the tank.

My allegory is intended to underscore the contention that what we do as individuals or in groups will not necessarily set the ship right. We are trying to cope with forces over which we feel powerless, and whether we make a strident, a professional, or a detached response, there is always the distinct possibility that the iceberg will win.

## DIFFERENCES IN THE NEW PROTESTS

There are at least ten ways in which the protest of youth today differs from the past. The first is television. One girl in Florida opens a go-go lounge, or one black man paints an anti-Semitic sign and ninety million people see it on the dinner news, the bedtime news, and in *Time* magazine. Yesterday our fantasy world was created by Fred Astaire and Ginger Rogers. Today it's anyone chosen by David, Chet, or Walter.

The second difference is the Great Society syndrome. Unlike our grandparents, we feel personally responsible and guilty for every social affliction, past and present. We are reminded daily to atone and make amends for having collaborated with the first Dutch slaver.

Third is the write-a-check response. Feeling guilty and being short of creative solutions, we have become conditioned to make the all-American response—to

pay. Today's agitators or instigators are quite frequently supported by federal monies.

The fourth difference is feminine support. With a few notable exceptions, the boys used to be at the heart of activism. Today the girls are not only with them but often out front trying to demonstrate commitment to some principle and to making their lives and values congruent.

Fifth is the dynamic of faculty parallelism. There is a larger number of more diverse and restive faculty members than in the past.

A sixth difference between now and then is the press of numbers which forces colleges to treat students like IBM cards and thus lend validity to the argument of dehumanization.

Seventh is student know-how. Protests are more successful now because students are more sophisticated about the process of change, institutional weaknesses, and the gaps in leadership and administration.

Eighth, students have more creative causes than in the past. Political causes are still related to activism, but now a student's "thing" might be therapeutic confrontation, nude theater, mind expansion, or the nirvana through dance. It is no longer easy to predict the next cause for a confrontation.

Ninth, today's students are the product of the least authoritarian socialization process in human history. Their parents read *Summerhill*,[1] referred to Spock, memorized Freud, and contributed to Kinsey.

Finally, the most critical difference is that today's youth are better educated than ever before. Their diversity and agression are partly the result of our fostering personal and social values. We were also more honest about sharing our doubts regarding social institutions.

What I have said thus far is context for making the following predictions about the areas of future ferment in teacher education.

## REGARDING STUDENT CHARACTERISTICS

If Jonathan Warren's "Study of Student Perceptions of College Subcultures"[2] is correct—and I believe it is a distinguished piece of research—the characteristic of having a clear vocational or professional goal works against being a social protester or activist. Similarly, the characteristic of being academically oriented to strive for grades works against being intellectual, i.e., playing with ideas and feelings for the fun of it. Teacher education students who know they want to teach and who make good grades in college, therefore,. are probably the very people who will never do much to change the system. Rather, they will perpetuate the value of academic success at the expense of making ideas irresistible and socially useful. As a result, there will be increasing pressure to add new and different populations of people at all levels of professional practice.

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[1]Neill, A. S. *Summerhill.* New York: Hart Publishing Co., 1963.
[2]*American Education Research Journal.* 5:213-232; March 1968.

## REGARDING COLLEGE PROGRAMS

Within twenty years the intern approach moved from the controversial to the conventional. The ferment will in future center on student-controlled professional programs. No courses, no grades, no uniform requirements, not even student teaching unless and until the individual student feels like it. Teacher education, completely individualized and student-administered, will soon provide a home for student power.

## REGARDING IN-SERVICE PROGRAMS

Ferment will not be hard to locate. The union or professional association will negotiate and control field experiences of aides, students, and interns. Now, colleges make agreements with superintendents; tomorrow, students who run the programs will be negotiating with union representatives who control cooperating personnel and conditions of instruction. Proposals for grants will not be signed by deans and superintendents but by students, teachers, and community representatives.

Finally, the greatest ferment will continue to be in the community. Citizens will be involved in planning, offering, and evaluating teacher education programs. In some cases, planning with hostile people who demand that teachers be trained to teach the three R's beginning with three-year-olds will seem a throwback to Colonial times. In other cases, the potential will be there for planning socially useful, creative programs.

I look forward to the future with hope.